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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KOreshan UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Whole No. 637

The Righteousness of Scientific Communism.

The Communism of the Primitive Christian Church as Opposed to the Competism of Pagan Christendom;
the Message and Mission of Koreshanity.

KORESH.

THE PRIMITIVE CHURCH was an institution of communism, inaugurated by the Lord Jesus as the initiation of that momentum which should fructify in the establishment of the final kingdom of righteousness in the earth. The operation of the Holy Spirit produced in the hearts and souls of the followers of the Christ, the purpose and practice of the principles of love and uses to the neighbor, which could not be made applicable except through the system of united life, which only communism could provide. When the Holy Spirit operated upon the people to whom it applied itself, not a few, but as many as received it, went and sold their possessions and brought the price of the things that they sold and laid it at the Apostles' feet, and they had all things common. In the course of time and in fulfilment of the predictions of the Lord and his Apostles and Disciples, the church declined and went into paganism, adopting the pagan methods of the world, which have been so thoroughly incorporated into her constitution as to pervert every truth and good which the Lord gave as an inheritance to those who should continue until the end, when the Lord should return and make up his jewels for the restoration of his kingdom. The Lord comes again to restore all things; and among the things that will be restored at his coming is the righteous communism which has been prostituted, expunged, and its principles lost sight of by the church and the world.

When the time is fully ripe for the restoration, the kingdoms and churches of the world will be compelled to give way for the kingdom of God, which will as cer-

tainly be established in the earth as that the Lord was planted by the operation of the Holy Spirit for the purpose of the resurrection of the Sons of God. In 1870, the writer made the prediction that the time was at hand when old things should pass away and all things become new. The time was ripe for the dissipation of the old heavens—the church, and the old earth—the state. Among the representative Christian church establishments is that old violator of everything good and noble, the autocratic empire in name and bureaucracy in fact, by which millions of the inhabitants of the world have been exploited for the luxury of petty demagogues who profess the potency of the Christ, but who have the will, under the guise of Christian devotion, to reach the attainment of the world's supremacy through the gigantic piracy, which purpose was incorporated in the will and legacy of Peter the Great, the false Peter to whom the keys of the kingdom were not given.

When the Lord was in the world declaring the gospel of communism and his abomination of the competitive system, he demonstrated his antagonism to the pagan methods of the world by taking a whip of small cords and entering the temple, whence he scourged the money-changers and those that sold the sacrificial offerings of the devotees of a spurious worship. He declared: My Father's house was made a house of prayer, but ye have made it a house of merchandise and a den of thieves. God's temple, the house in which the Holy Spirit was planted nineteen hundred years ago, has been correspondingly desecrated; it has been turned

into a den of thieves by the professing Christian nations, and through their thievery the industrial world is being exploited in more ways than in the robbery from the people of the wages which they have earned, but of which the plutocrats have robbed them by their wholesale exploitations.

The reign of terror in Russia, the great pirate and falsifier of the principles of the Word, is but the precursor of what is in store for the Christian world in God's preparation for the restoration. The falsifiers of the predictions of the prophets and of the Lord and his Apostles, are trying to beguile the world into a false security by the cry of "peace! peace!" And it is falsely hoped that there is a growing sentiment of peaceful aspiration, and that through it the nations will finally agree upon the principle of arbitration for the settlement of the international controversies of the world. Is the condition of Russia today a fair sample of what international arbitration can accomplish for the peace of the world? Even the optimistic but misguided Stead sees nothing but chaos for the immediate future of autocratic old Russia. The throne of the Czar of Russia is not the only throne that will totter in the preparation for the restoration of all things and the reestablishment of righteousness in the world. Nor will righteousness be inaugurated in the despoliation of one set of thieves, and the substitution of another to further despoil.

Men who prate about the enforcement of arbitration as the means of settling the disputes of the world are in totaleclipse regarding the principles of righteousness; for when the world places itself upon a proper foundation, there will be nothing to arbitrate. The fact that there are such things as the discussion and advocacy of the principle of arbitration, demonstrates that the world is off as to the conception of what constitutes righteous action. The true and genuine communism was made the basis of the relationship which men should hold to men. The competitive system was substituted by a wicked and prostituting church; and today the most representative members of the so called church of the Christ are the greatest money-makers upon the flood of a system which the Lord condemned with all the vehemence of his righteous indignation and his attitude to God and to the world.

There can be no settlement of the commercial and industrial problems of the world but upon the world's return to the principles enunciated and practiced by the Lord Christ. It is for this reason that the Koreshan System is instituted, to the end that there be a return to the correct principles which the church applied when it made the works of communism the fundamental practice of commercial and industrial relations. It may be said that the Koreshan System advocates and practices the methods of the world when it enters into

politics and the world's competitive methods. Our reply is, that we are compelled to compete with the pirates of the world, but we do not compete with one another, for we are brethren in one common fold, wherein the principles of competition are not permitted to react upon the members of our fellowship. We hold, also, to another principle which constitutes one of the fundamental principles of our relation to the world outside. When we deal with the world, we aim to apply the principles of its highest standard of industrial and commercial righteousness. We will deal fairly and squarely with those with whom we come in contact in commercial and industrial relations. With ourselves, it is common fellowship and united life upon the basis of the principles laid down by no less a personage than the Lord himself, who is our constant example.

When the Lord God cursed the serpent he pronounced his curse upon the money power of the world, because the *love* of money is the root of all evil. When He said that man should eat his bread in the sweat of his face, he pronounced his curse upon the industrial system called labor. Therefore labor is a curse, and its enforcement should be abolished. What, then, can be substituted for labor? That system of industry which will make the performance of use to the neighbor a simple recreation, when the systems of industry and commerce are made the means of supplying the necessities, comforts, and luxuries of life to the masses. The industry of the world should be so regulated as to constitute it one of the principal sources of recreation. This will be when there is an equal aggregation and distribution of the output of the natural and industrial resources of the products of industry. Industry is a blessing; but labor is a curse because it is slavery, and because the commercial robber loots the laborer of what he earns and what should belong to him according to the competitive labor system of the world.

We enter politics because we believe that the general and local government of the affairs of the people should be taken from the rascals and placed in the hands of honest men. They cannot be found in the competitive relations and operations of the world. The Koreshan Unity is not a labor organization, but it is an industrial unity. It is not labor-unionism, but is industrial unionism. Labor-unionism presupposes that there is a conflict between what is called capital and what actually is labor or slavery. There is a conflict because both are great conspiracies to destroy the liberties of the people. Labor-unionism is one of the legitimate consequences of the competitive system of the world, a system which the Lord condemned with all the vehemence of his divine character. We abhor labor-unionism because it is a conspiracy to defraud the masses of the people of their liberties; and we abhor any power which abets and sustains its illegal purposes and methods.

While the Koreshan Unity advocates the necessity for all men to enter the ranks of this, the coming order of the world, we would never compel any man to become a Koreshan against his will; nor would we deprive any man of his liberty to live the life which he prefers, so long as he does not encroach upon the rights of others. The climax of commercialism on the competitive scale is the fruition of the curse; and though the great money conspirators of the world cannot see the possibility of their losing their grip upon the money-borrower, there is coming the time of a universal repudiation of the debts which the money-hoarder has entailed.

The culmination of the labor curse, the curse in which was involved the enunciation that man should eat his bread in the sweat of his face, is in that phase of labor-unionism in which a combination of men should attempt to coerce all men into the ranks of a conspiracy, against which every principle of righteousness is in revolt. Labor-unionism is the deadly nightshade of these evil times, and one of the great forces for the final breaking up of the old institutions and product of a paganized church. The fruition of the Koreshan principles is not in the present status of our organization, but rather through the application of the science of immortality, by which we reach the perfection of that Sonship which has been promised to "as many as believe in his name." The world's catastrophe comes to prepare for the setting up of the kingdom of righteousness in the world, a kingdom to be inaugurated through the evolution of the Sons of God, the new and culminating order. Then there shall be no more curse, for old things will have passed away, and all things will have become new.

New Century Studies and Reviews

Lucie Page Borden

FANATICISM, PAST AND PRESENT.

THE CRUEST NOTIONS have prevailed in regard to religion. The ignorant savage has his stick or stone which he dignifies as the symbol of his god, and which he worships as a protective power. The fanatical adherents of the Grecian mysteries used to commit excesses in the name of religion, which should make an honest man blush for shame. Fanaticism has actuated every crime known in the category, and still the lists are not full. The Doukhobors are one of the living examples of religious fanaticism, and their ardor in pursuit of the coming Messiah has led them to utter destitution. These people are not alone in their frenzy. There are other types as pronounced as themselves, and where one finds so many extravagances committed in

the name of religion one is sure to see little intellectual power.

Fanaticism is the blind, unreasoning devotion to a distinct notion concerning Deity, such as was seen in the Calvinistic bodies in producing their views of future punishment. Whereas the persecutors of medieval times tortured men's bodies, it remained for the casuists in theology to seize the tender consciences of the young with red-hot pincers in the shape of arguments and dissertations upon hell and election. Mental suffering is as keen as physical, and more than one unhappy person has committed suicide because of the teachings of fanatical enthusiasts. The Hindoos who throw themselves under the car of Juggernaut have a parallel in the Occident, in those students who have lived to teach of God when they believe Him to be capable of condemning his humanity to unending pain for the sake of enhancing his own glory. The Hindoos kill themselves on the instant, but the followers of such a theology carry the weight of the system they profess like another Juggernaut for long years.

The only rational view to take of the future is that the power which has brought men into being will provide for their advancement into a better condition at the proper time, and that nothing is to be lost because it is fragmentary or imperfect. The men and women who are moral dwarfs are fulfilling their destiny and are to ascend in the scale of being. Emerson's problem was how to confront the tragedy of more and less when it came to intellectual capacity. This is no one's problem after the acceptance of the simple fact of rational progression through the various errors and fallacious notions to a clear-sighted knowledge of the mental constitution of men.

The delusions of religion are as numerous now as ever, though, perhaps, not so strongly accentuated on the line of persecution. But so long as the fanatical spirit is in human nature, an outburst of popular fury may come at any moment over the most innocent of ideas. The pursuit of wealth is the dominant passion today, so religion is less thought of by the mass of those engaged in making money.

There is something beautiful in the truths of life which attract an ardent spirit, but even these should be used with discrimination. There are persons who desire the coming of the Lord today as much as in the past, but they are not thinking of putting on ascension robes nor forgetting to harvest their crops. The judgment enlightened by experience and the reason cultivated by an acquaintance with scientific concepts, are the best guarantees against religious excesses which become fanaticism to those not acquainted with the tenets of the faith.

The purity of the Founder of Christianity did not protect him from the accusations of his enemies. He was the truth, and in the persecutions laid upon him he encountered an outburst which should be called fanatical because it came largely from the religionists of his time. Whensoever the truth comes into the world through its living exponents, it runs counter to the

spirit of the mob and becomes the target for fanatical abuse. The enlightenment to discriminate between truth and error is the product of many generations of reëmbodiment. The worst fanaticism comes into play as directed against the angelic Messengers who are the focal points of Deity in the world.

Lecky, the historian, says that no worse exhibition of cruelty and fanaticism has been seen than during the period of the Crusades. The object of these wars was the recovery of the Holy Sepulchre from the Infidels. They made thousands of homes desolate, and wasted the strength of Christendom in a fruitless effort, yet the object was one connected with religion; so this misdirected zeal comes under the same title as the jealousy of the Jews who persecuted the Christ. Whatsoever transgresses the laws of justice and tolerance toward all men in religious matters deserves to be called fanatical.

The Origin of Religious Deceptions.

THE WORLD has agonized more from sensational developments in regard to religion than from any of the delusions that have been foisted upon a long-suffering public. Among these delusions none is more in evidence at the present time than the great Mormon hierarchy. Could there be a more insidious attempt to forge the handwriting of Deity than in the manner of its inception? It is well known that the founder of this religion attested his claims by the sight of a mysteriously found revelation purporting to come directly from the Lord God Almighty. It is in the United States, and it has come to stay because it is subtle in evading the laws of the land.

The history of the Mormon church reads like a romance. Its early members endured every hardship in pursuit of their hopes. They crossed the great plains to found an empire that should grow strong and mighty. They made enormous sacrifices of life and property. Nothing that could have been done to support the truth in its purity was neglected, for these people thought they were serving a cause that was to consolidate all beliefs. The Mormon elders held to the gospel which their prophet had taught them. Why did they hope to begin a great empire in the country where the Pilgrim fathers had begun their work in seeking religious freedom? Because it could be shown them that God had spoken; so they took the voice of God for their guide, and Mormonism persists till this day in the enjoyment of the garden spot of Utah. Does any one in his right mind believe now that God directs women to be sealed to the elders of this church so as to lay hold of hopes for another world? How many poor misguided creatures have stepped foot into the great Temple for the celebration of rites of this kind, because their duty has been shown them by the men who profit by their credulity! There has been an effort to control this church by legislation, but it has been found that the law cannot cope with men's wills set to follow such a gigantic operation as the Mormon hierarchy, with

its discipline shown in the case of deserters so that human life is not safe in its hands.

The deceptions practiced upon credulous emigrants who are sent to the United States by Mormon missionaries often furnish a pathetic narrative for the magazines. Why should such persistent efforts be made to spread views that are wide of the mark and contain so much that is subversive of truth? The people who fill the places in this church are learning by experience. It is sometimes a bitter lesson, but they take what they are fitted to grasp.

Religious deceptions spring from spiritualistic phenomena which are not understood; therefore they impose upon the unwary. Bring people something that they cannot understand nor explain, and they are ready to take any kind of a leap in the dark. Let us have no religion unless it be founded upon the plainest principles of physical science. Let it tell the truth and be willing to submit its proofs. The proofs of mathematics are not invoked in vain to verify those principles which pertain to earth-measurement.

According to a recently published statement, the authenticity of the Book of Mormon, which purports to be a direct revelation from the Lord, depends upon the testimony of eleven witnesses. It is well known that the founder of this sect professed to be divinely inspired by a heavenly messenger who revealed to him the spot in Ontario County, New York, where he should find plates of gold inscribed with certain characters. These he translated, and the manuscript is owned by the Mormon church. The eleven witnesses saw the plates from which the manuscript was taken. The latter was sold for \$2,500 to the officers of the church. This is one of the greatest frauds ever perpetrated. No one outside the Mormon hierarchy believes that the plates were found in this manner. They were undoubtedly shown to the witnesses, but after they had been prepared by the shrewdness of their owner.

The Print of the Nails.

DOUBT is one of the means of progression, for those who doubt are not too settled in a mode of thought to accept the truth if it be put forward in an attractive and logical fashion. Tennyson said:

"There lives more faith in honest doubt,
Believe me, than in half the creeds."

These lines express the spirit of the nineteenth century and are indicative of its thought. They are a kind of spirit-level to show its convictions at their true mark. Creeds are the beliefs of the past cast in bronze, which is to be destroyed if the mind is to march forward to the irresistible consummation of destiny. Break the idols of the market-place! Let the Westminster confession be consigned to oblivion! The oracles of the past do not give the watchword for future ages. Doubt all things with an eye single to the truth as it comes in the Word—the Word made flesh nineteen hundred years ago.

Creeds serve their purpose for the time being to

that prop the mentalities that must find support. The necessity for reaching out toward the light is a characteristic of plants. They find a way to rise by twining their tendrils round the nearest post. So human minds escape from the ground and try to rise into the light by clinging to some kind of creed. Often it is rotten wood and crumbles under them, not the living oak.

There was a doubter among the Lord's Disciples. Thomas could not believe in the resurrection, as he said, until he had put his finger into the print of the nails in the Lord's hands. Now Jesus was too tender and full of compassion to refuse to let Thomas touch his hands; so he said gently, "Reach hither thy finger." That was the divine love ready to reassure and to strengthen. He could have repulsed the man, but no, he let him come and be satisfied of the stupendous truth that has staggered many. Thomas wanted tangible proofs and he was given his desire. Now the truth in the world today has also to convince a generation of agnostics, and therefore they are granted tangible proofs of the earth's concavity.

In the person of the Lord, the Disciples came into contact with the living truth. They saw him after he had been put into a tomb, which was sealed up to prevent anyone from stealing his body away and to guard against imposture. The angel of the Lord rolled away the stone. This symbolizes more than is thought. He did not escape from the tomb with a different body, but the one necessary to prove his identity; yet one of his Disciples did not know him, showing that his countenance had undergone some mysterious change. Here is the clue to the mystery. The Lord wanted to give to the world a hope for all time in the prints of the nails, showing his resurrection without corruption in the tomb. It was veritably the same body that hung upon the cross. The Divinity of the Lord was established by his perfect obedience unto death. The doubters of the whole Christian age find in this narrative a conviction that the Lord did not see corruption and did not appear as a spirit.

To see the Lord as a man and as God—this is not vouchsafed to very many in an agnostic age. Someone has said that only Newman and Browning in this century in England had that faith. The witness of the Scriptures has this to say, that the prints of the nails in the Lord's hands had to be felt to convince his own Disciples, and that the simplicity of the gospel narrative shows to all how kind he was even to those of little faith.

A Florida Sunset.

THE DAY had been spent in wandering up and down the white sands where the tide brings its daily mead of delicate shells and sea-weed to the shore. There were signs of an approaching storm; nevertheless the boat put out to tread the waters of the Gulf and feel the waves below beating against her keel. A great bank of clouds filled the west, and the freshening breeze continued to blow for some time.

Presently the wind drove away the clouds, and a glorious sunset burst into view. The smouldering fires of the sun blazed up against a mountain of grey. Overhead the clouds floating in mid air were irradiated with splendor that streamed across the entire sky. Away to the north, tints of opal, especially a delicate green prevailed. Nothing finer than this sunset upon the Gulf of Mexico ever met the eye. It seemed as if the sense of beauty was for once absolutely satisfied by this wonderful spectacle. The illumination of the whole vault of the heavens does not appear often in the same manner, though the state of Florida is noted for its beautiful sunset effects.

The complete satisfaction of the sense of beauty is one of the deepest enjoyments. It is so rare that when it does come to pass it makes a distinct impression upon the mind. The evanescence of the spectacle gives it more charm. It is a surprise stealing upon the senses for a few brief moments, only to fade into the light of common day, but leaving the memory of a transfigured earth. It shows the possibilities of Nature, so it quickens hope in the prospect of more surprises in store for the future than the eye has yet seen.

General Contributions

PURIFICATION OF THE WORLD BY FIRE.

The Prevalence of Graft and the Corruption of the Money Power;
the Kindling of the Fire of Transformation.

BERTHALDINE, MATRONA.

A SCIENTIFIC VISION of coming Godliness, a rational day-dream, is ever a possible enjoyment for the dissipation of irrational pessimistic blues. Hall Caine is reported as busy preparing a "magnificat" novel testifying to the greatness of the world-dominant American captains of industry. Their merits from his point of view, shine out to irradiate the gloom of this world with signs of its increasing prosperity and ever-evolving universal well-being. The "grafter" nobility and the saints of competism, by virtue of their "philanthropies," have mounted the walls of all great cities to see and be seen as the most "brilliant successes" in the present game of life. Personally, we all house our own worst enemies; and the house built upon the sinking sands of competism lacks not its full quota of internal social disintegrators and assassins of its vital parts. It is the house of a doomed man of sin.

Should the Lord Jesus chance to pass the way of the doughty grafter captains, their competitive anti's and "tainted money" criers, he would doubtless recognize most of them as the same old publicans, sinners, scribes, pharisees, and hypocrites who surrounded him of old, when he first appeared without sin to become their salvation. The law of reëmbodiment and the course of empire insure their presence here at this time of his reappearing. They should be a little worse for the

wear and tear of time, and more hoary with age in sin. If the Lord of the harvest is of the same mind as the Sower of its seed nineteen centuries ago, he will in all probability take his own advice and make friends with some of the old parties now constituting the "mammon of unrighteousness," and make himself of no reputation as a Messiah with some of the self-righteous critics by doing it. These rich mammonites might make the best possible commercial fertilizer for the Tree of Life to thrive upon in bringing forth its fruit.

The old "money changers" will have to be overturned as to their law-tables of legalized crimes, and well whipped by scourges of righteous wrath. When the Sons of God come together to build for themselves a house to dwell in, satan comes also. Satan is the familiar name by which the devil's ancestress is best known. Her seat is always located where the love of money is most rampant and self-abandonment to the crime of making "void the law" the most shameless. As the degenerate of divine commercial wisdom, she emanates fallacy and evil in hydra-headed forms of commercial diabolism, that fill the world today with fiendish delight in the destruction of every semblance of commercial integrity.

"The fashion of this world passeth away," declares the Voice of destiny. Its methodical systems of corruption ensure its complete self-destruction, and create a demand for new wine in new bottles. Fortunately, the captains of the world's greatest industries and exchanges are fusible and combustible. 'Tis said there is honor among thieves. The thieves of modern finance who conduct the world's business, doubtless esteem themselves all honorable men from the view-point of their code. They are at once the envy and the admiration of their minions and the industrial hosts that serve them, every self-respecting man of whom is eager for a captaincy in "the systems" of their creation. Cream rises to the top, we believe, in all climates, even in that of hades. The captains, therefore, are the cream of hades, and the mammon of unrighteousness with whom the Gods should make friends.

The captains are certainly Godless and spiritually impoverished. They need surely to be made everlasting habitations of righteousness for the sake of the rest of the world. The hearts of some of them are petrified enough for the engraving of the law on their tablets for their reduction to flesh. Their composite elements need melting with fervent heat to rehumanize them for the service of humanity. The indestructible element theory is exploded. The discovery of radium settled that. Hence the faith that even the elements of grafted captains are destructible and transmutable. The tremendous problem now is how to kindle a fire hot enough to work out their salvation, and how to get them into it. This is an undertaking consigned to the Gods, and their syndicate is made to include satan, the wisdom of this world.

There is a mental radium for this world to discover. Probably some giant grafter is destined to "get on to it" and discover its commercial value. Its rays are

certainly penetrating competition's vitals and locating have innumerable cancers. A cry for light and life is sure to come from some writhing victim. The Almighty is not slow to answer the cry of the confessedly helpless. He is ever rich in mercy and slow to anger. He kills his victim with kindness and slays him to make him alive. This world is a victim of its own crimes and is declared to be reserved unto fire. The vital spark of its kindling is husbanded by the virginal beginning of its divine life, the New Jerusalem which John saw. The Lord and his own, constituting the one Seed in the risen Christ, know that the spark exists to be quickened into a blaze. The wind of the Spirit of Truth made by the wings of its genuine science will do the quickening work. The coming fire will be hot enough to melt the hardest heart and burn the wicked as stubble, that the righteous, the purified by fire, may shine forth as the Sun in the kingdom of their Father.

The captains of the wicked are as so many wicks for the burning of the wicked who "shall become as ashes under the saints' feet." With the wickedness burned out of folks, captains and all, society might be reorganized on a divine basis of genuine science, and the sinners of old become up-to-date saints. The captains cannot escape the fire any more than the privates; they are all under sin together, and a man converted to the image and likeness of God is yet to be discovered.

The Father's house is a den of thieves to be converted to "a house not made with hands, eternal in the heavens," and recurrently to manifest as a kingdom in earth. This earthly kingdom is a creation from above, made manifest in the earth beneath by men and women who turn from their evil ways to live to do God's will, to "keep his commandments," scientifically demonstrated to be a feasible thing.

The law of commonwealth fulfilled makes of humanity a house of God. Honest prayer is its own substantial answer. An honest man works honestly for what he prays, according to the law of the being of the thing for which he prays. Men are publicly howling for a "clean administration," a "square deal," "municipal ownership," recognition of the "Fatherhood of God and the brotherhood of man." Work, then, for a common treasury of all the goods of life, and for their equitable distribution apart from any thought of private gain by usury. Even interest of one per cent is graft, from greed of gain. "Freely ye have received, freely give." The bondage of bonds breeds its own in bondage to ever-increasing iniquity.

In the communal form of life alone can the love of money, graft, etc., be destroyed by the destruction of all necessity for its use. The same God who planted the seed of his commonwealth is to harvest the crop of his garden. In this same garden the enemies of his original household of good faith and works of commercial integrity have sown the tares of competition. The wheat due to be harvested is rendered invisible, occulted by the tares. The Separator stands in the midst of the garden. The trial is by "fire." The tares which

ing have grown together with the wheat are the bodies to be burned; as personalities they are gathered into bundles for their consummation. The bundles are communistic, industrial groups of warring humanities who must live in the peace given by Jehovah, of obedience to the law of love. These communistic groups must multiply in number, and efface the present competitive groups or corporations. The captains of industry who are efficient organizers and directors of industrial pursuits, must serve the Lord with gladness and double the zeal with which they served the enemies of his holy Seed. At the feet of his elect Apostleship of the divine order must be laid all earthly possessions, priceless for their redistribution in equity. By meeting the demands of the law all debts are paid.

Captains of industry and frenzied financiers, made sane by science and rational obedience, may still rank as captains—"over tens and over hundreds" in the White Horse Army of commercial integrity. Viewed from the divine standpoint, from which the divine use of all things that are is preserved, the captains of well-organized, orderly industries embody the trees of the Lord's garden good for food, each after its kind. The kind has had its day—and a better kind is available. To the altar with the wood! Let the sacred fire of self-sacrifice for the reappearance of the Tree of Life be kindled! Out of the fire shall it be materialized, bearing twelve manner of fruit, each good in the sight of Gods and men.

When those now sitting in darkness not only see a great light, but comprehend by an opening of their understanding what it means to walk in it, the Lord's great day of rest and gladness will have dawned. The wireless telegraphy of mental lumen will soon give the signal for a radical revolution in all affairs of universal moment, and suddenly the kingdoms of this world will become the Kingdoms of our Lord and of his Christ. Before the Messenger of the New Covenant, the great Captain of human salvation, thousands of lesser captains will fall prostrate. Thousands will fall to stand again, men in Christ, thoroughly furnished unto all good works.

A house built upon the Rock of scientific social organization, as an exponent of its fundamental laws and principles, will successfully defy all elements of social destruction to the limit of the Lord's day. The Lord of the commonweal knew the value of the hidden riches of secret places when he chose Peter the occulted scientist, as the future foundation and organizer of his church to be triumphant in earth, as the home of his kingdom. The elect foundation Stone is today invested with the Ark of the Covenant, a church governed by the science of the law of his divine human being. This Ark is to the world the Guiding Star Assembly of scientific social reform. A great cloud of witnesses is above the Ark testifying to humanity in the wilderness of sin, that the knowledge of the truth must constitute the basis of all its rational hope of salvation from bondage to iniquity. To be saved alive unto God implies the

application of this knowledge to life, in a communistic form of ecclesiastical or "called-out" life of men equal to turning from the ways of sin and death.

Men to *live* must separate themselves in groups apart from the competitive system. They must exist as corporations for mutual benefits by the destruction of self-interest apart from the common well-being. Their ecclesiastical life must be induced by an assurance of safe conduct by divine leadership and power of organic unity. This need of an assured faith can be supplied by God only in a man commissioned by the Almighty as was Moses of old, "to be as God" to his people. The Almighty never leaves himself without a witness among men, when in the order of law it becomes necessary for his people to cross over Jordan, pass through the Red Sea separating one dispensation from another, and possess themselves of a new heaven and a new earth. God's elect Witness is ever a martyr faithful in life and in death, as the servant of the Most High, the divine human. The evidence that the Almighty is "the same yesterday and today and forever," he never lacks. The true Witness never, by one jot or one tittle, makes void the law of the divine human salvation. From age to age he issues the mandate "to keep the commandments," to *do them*.

One law, the Lord its exponent, one faith, one baptism, constitute the triune initial of each new book of age-lasting life. The illuminated initial of the dawning Golden Age is perfect in all its parts, true to the law of the Lord. "The gates of hell" shall not prevail against the entrance into life initiated by the destroyer of death's dominion, the science of the laws of immortality and eternal life. This knowledge of the law of the Lord shall cover the earth as the waters cover the sea. This covering for the earth is the Almighty's mantle of charity with which he hides man's iniquities to remember them no more.

When the single standard of the law of love is adopted by nations and by their functional corporations, nation will exchange with nation, group with group, directed by a free circulation of the milk of human kindness, provided by the sympathetic nervous system, governed by a discriminating science of the divine uses of things as the servant of the people. A grand man, healthy and wealthy and wise, is to displace and occupy the position held today by a mortal man whose whole head is sick and whose heart is failing him for fear because of the flood of fallacy and evil which he has brought upon himself, by making void the law of the divine commonwealth and forgetting its commandments with promise.

The mission of Koreshanity is to restore to humanity the science of this law, and the spirit of its law-abiding life. Surely among the many now being taught of God by his elect agency, there should be found a Gideon's band equal to the duty of the hour, which is to love his appearing and kingdom and herald by word and deed the Sign of its coming in power and great glory.



In The Editorial Perspective.

THE EDITOR.



CHRISTMAS-TIDE is full of significant testimony. It is a timic monument erected and maintained in honor of the greatest character of all history. The day is set apart to celebrate the birth of Him whose coming was announced by hosts of angels. He must be high indeed whose advent should be signally marked by the manifestation of companies of pure beings from the spiritual world. They gave emphasis to his birth and sanction to his mission, and imparted strength to his character. For nearly two thousand years millions of people have, through observation of Christmas day, done honor to the Head of the dispensation. The name of the day is significant; it is the *Christ mass*. The word mass is derived from a root meaning to send, and is related to the word mission and also to message. Christmas not only refers to the day, but to the kind of service the early church held on that day in commemoration of the birth of the Christ. Notwithstanding the fact that the world at large recognizes the day as it annually recurs, and holds the Man whose birth it commemorates in high esteem, there is a lamentable failure to comprehend the great truth related to the day and the Man. The modern church has never been in position nor condition to realize the import of the day. The modern Christian looks upon the advent of the Christ as the subject of a special miracle, a single incarnation not in accordance with any operative law of the universe. It is thought that Jesus came to die to appease the wrath of an angry God; in some way the modern Christians recognize that Jesus is thereby made akin to the human race. But the great truth that *God himself* is akin to the inhabitants of the earth is entirely lost sight of. Christmas emphasizes the truth of the *humanity of Deity*; that the Almighty in his perfection and power is in and of the human race as its apex of progress and climax of development. He is the Seed of the universe of man. The angels sang to the glory of God in the highest; that is, to the glory of the very highest God. They sang to the glory of the Babe of Bethlehem, the helpless infant in the humble manger, the son of a mortal mother, begotten through the operation of the laws of parthenogenesis. The Almighty Creator of the universe came down from the spiritual heavens through processes of generation and birth. His birth was so important that the Magi of the East, versed in all the mystic lore of a philosophic age, read the prophecy of His birth in the stars. They came and worshiped him, their ideal Deity, the long-looked-for Deliverer. They paid him the highest tribute in their power; they praised him, and signified their adoration through costly gifts. They knew he had come down through pure channels into the natural world, and their intuition was true and prophetic and emphatic. The Child of Bethlehem fulfilled the expectations of the truth-loving of that age. The performance of his mission in his martyrdom and the consequent and subsequent baptism of his following, constituted the unmistakable sign and seal of his authority in heaven and in earth as the authority of the Most High. He was prime and supreme; He was the Word made flesh, dwelling among

men. He was God in his perfection, essentially in and of humanity. Jesus knew he was God Almighty. He commanded obedience; he taught with authority, not as the scribes; he wrought wonders and transmitted his powers to his Disciples who endured the ten persecutions upon the church that the name and fame of the Lord of heaven manifest in earth might be spread throughout the world. They were faithful to their commission; they made history, built empires, and removed all obstructions to the progress of the age. Today the entire civilized world perpetuates the Name and honor of the Man. The power and influence of that Man is universal. He fulfilled his prophecies as to the power of his judgment, and stands now as the world's ideal Hero. He was Man, he was God. Koreshanity perceives the two in one, and points to the laws of manifestation of his Offspring, who are about to make their advent into the world to bring the peace and good will proclaimed by the Angels when they sang to the glory of the Most High in Bethlehem.

WE HAVE before us a mass of vagaries; it is seldom that we meet so very many in one article. But they are boiled down in the instance to which we refer, and the concentrated essences of contradiction and inconsistency are present also. Professor Larkin, of Mt. Lowe Observatory writes of the motions taking place in the universe. He asks, "How much does the universe weigh?" And asserts that "the laws of attraction and centrifugal tendency are known in every detail, and with great accuracy. Three centuries of mathematical investigation revealed all their mysteries." Of course it would seem to the ordinary mind upon reading these sentences, that there is little else to be discovered. If the entire universe, after the original pattern of Copernicus and its evolutions, can be accurately weighed, that is, "its quantity of matter is capable of computation," why then the weighing of it would demonstrate not only its vastness, but its limitation. From simple statements of the grossest assumptions of the modern scientist, the Professor proceeds to the more complex. He leads himself into a maze of numbers and quantities. His figures dot the pages, and decimals a couple of inches in length stare the reader in the face, as if to rebuke the ignorance of those who have not followed the Professor into all the ramifications of his maze. What was "definitely known" to him and other astronomers when he began his article, became lost before he laid down his pen. Think of the complex results of the gravic pull of 300,000,000 suns sweeping through space! What a wonder it is that our speck of earth is not pulled to pieces with so many giants exerting all their force through space in every direction, upon our globe! Our own sun is a small fry compared with some of the supposititious monsters that shine in astronomical infinity. Reference is made to the flight of a single star through our sidereal universe, requiring a quantity of matter to produce the motion, thirty-two billion times greater than that contained in our sun. Now here is the mystery:

"And this motion has a mighty cause equal to the occasion. The quantity of matter capable of exerting this intensity of attraction is so far beyond the powers of mind, that there is no use beginning to think about it. Only one hundred million suns appear on the photographs of the entire celestial vault. Therefore, the visible universe is so utterly insignificant in comparison with the invisible that mathematicians are overwhelmed." That's the maze into which the Professor and his colleagues, who are positive that mathematics has revealed all the mysteries of the laws of attraction and motion, are led in the conclusion of his hypothetical reverie into the regions of the non-existent and the utterly impossible.

A RECENT WRITER recounts the numerous factors of death operative in the world. He writes of the passing of man, beginning with the remark that "one little realizes what a slight hold he has on life. * * After going a few years it [the human machine] begins to wear out at places, and, whenever it does so completely anywhere, the whole collapses." And again, "Countless seeds of death are planted in one's nature, which are growing up to destroy him. Death is very near us, looking for some weak spot at which to pierce our armor." It is noted that the ways of mortal life are beset with numerous liabilities, against which the assets of life are almost insignificant. All this seems to us to be a warning note, a cry of despair from out of the conditions of mortality. It would seem, if the human race were in normal condition, that men should abound in a superior stock of vitality; and instead of feeling the effects of decay almost upon leaving the cradle of infancy, the strength of manhood in every sense of the term should be expressed in every look, in every step, in every act. The man should be erect, his face beaming with health, and his life expressing the courage of noble convictions. The earth was once peopled with a race which enjoyed to the full, the heritage of health. Heredity gifted to the sons of men all that was desirable in life and character; and the specimens of humanity were a delight to look upon. Now the image of Man is marred; he is no longer alive; the race is corrupt and dying, indeed passing. The race is old; its cycle is run; we are at the feet of the grand man. The sands of life have almost run through the hour-glass. He tends to the grave, agnostic and atheistic, faithless and decrepit, his head bowed with shame. It is the passing of the man of the old era. The old passes that the new may come. There is a new humanity destined to inhabit the earth. The new man comes up in the resurrection, and he stocks the mortal race with vitality. Scientific hope directs the eye and mind to the future, which is bright with beams of the dawn. Science will direct men how to live; they will not seek the tomb through sensual avenues. They will live for a purpose; and will bless the world with gifts of true wealth of knowledge and life. The seeds of life will be abundant, and the seeds of death eliminated; and all concomitants of death will pass from those who live. The supreme agency of the transformation is found in Koreshanity.

MAPS ARE common things; every school geography contains them in abundance. The people of this so called

enlightened age vainly imagine that maps represent the outside surface of the world. Globe maps are colored and lettered on the outside. Many of them look pretty, and they are supposed to create an atmosphere of scientific in any room or library. But do globe maps look like the flat projections of the world? Mathematical processes are involved in developing the surface of a sphere for representation on a plane; and the testimony of these processes are somewhat against the idea of the earth's convexity. Look at maps of hemispheres, for instance. They do not represent convex surfaces, but *concave*. No view of a globe map is like them. The Koreshan geographies will contain them, for they are pictures of the concave hemispheres. There are the meridians curving away from the observer, and the parallels of latitude concaving to form the hollow. Before us as we write stands the Automaton of the Hollow Globe, containing the map of the hollow world in relief. As we look into the concavity, there are the circumpolar parallels curving about the poles just as in the maps of the hemispheres. The representations of the hemispheres have come down from the ancients, for they knew what they were illustrating when they made maps; they were mapping the surface which we inhabit. Map projections are made in accordance with geometrical principles—that is, principles of earth-measurement. In many of them the projective view point is *within the globe*, notably the Mercator, the gnomonic, and the stereographic projections. For striking representations of the hollow earth, see maps of Europe as a whole, and especially of Asia, where the meridians tend to converge at the top. The geometry of geography affirms that the world is concave. The work of map projection is called the "opening out of the globe." So it is; its *inner surface* is spread before us, with all the appearance of sections of the hollow world.

THE MESSAGE of President Roosevelt to Congress now in session at the national capitol, is before the people. It is subject to all the usual criticisms of the press. It undoubtedly contains elements of promise to the people. Almost every one will find something in the message to commend, for its tone is characteristic of the President. He is in earnest in his recommendations concerning the trusts, regulation of railway rates, and restraint of grafters. The President asks that Congress enact laws giving the Federal Government supervision over corporations of various kinds. The states are powerless, and the business of many corporations have grown beyond the control of the smaller commonwealths of the nation. On the Labor question, the President does not desire the courts to be deprived of the power to grant injunctions; and desires to see an equilibrium maintained between so called capital and labor. Every one will commend his attitude of fairness regarding citizenship in Porto Rico, and free trade with the Philippines and other insular possessions. The message contains notes of peace and notes of war. The proposed Hague conference is touched upon, but immediately following his recommendations on foreign relations, he makes suggestions for increase of the American army and navy, and strong fortification of Hawaii. It is plain to be seen that if the American nation maintains its standing among the powers of the world, it must keep up to date in fighting strength; for with colonies scattered half way round the world, the American empire must be prepared to keep its own. Meantime, Hague conferences may discuss the use of dum-dum bullets and measures of "humane warfare."

The Open Court of Inquiry.

THE EDITOR.

Sunrise and Sunset in the Concavity.

"I should suppose according to your view, that the sun is 4,000 miles from us; but I cannot understand its rising and setting in the hollow globe. Please explain."

The above question is asked by one who is not at all familiar with the Koreshan Cosmogony; and we answer for the benefit of those who have not had opportunity to study the system to any extent. Many questions suggest themselves to new readers—questions which may seem simple to advanced students; but it should be borne in mind that truly scientific answers to such inquiries are of more importance than hypothetical treatments of profound subjects from the standpoint of the modern scientist. A very little truth known is of vastly more value to the progressive mind than all the fallacy promulgated in the world.

The mind of the student of the Koreshan Cosmogony must learn to distinguish between the central sun of the physical cosmos, and the projected sun visible in our atmosphere. The central sun is about 4,000 miles from the surface of the earth; it involves the nucleus of the cosmic cell. The central sun is invisible; the depth of three atmospheres intervenes between us and the center, and visual penetration of the three atmospheric seas is impossible. It is not the central sun 4,000 miles from the surface of the earth, that rises and sets.

The visible sun is the projection of the light side of the interior and central sun. The projection has an orbit of about 18,000 miles circumference, and completes its diurnal movement in just twenty-four hours. The light of the projection produces what we call day, the average length of which is twelve hours. The projection passes over a given meridian every twenty-four hours. Noon divides the day period in two—morning and afternoon. In the early morning the projection advances from the east, upward apparently, towards the south, and then goes down apparently all afternoon.

Now, at noon time, the sun is passing overhead, having a motion towards the west. Its motion seems to be hori-

zontal near noon time; indeed its orbit is always parallel with the earth's surface; and that surface being concave, makes the orbit of the sun convex to us. As the sun appears to rise it is coming toward us and above us from over the expanse of the earth in the east; and as it "goes down" it goes out over the earth toward the west. It appears to rise and go down in accordance with the laws of perspective.

In complete explanation of the phenomena of sunrise and sunset we consider the combined effects of perspective and the curvation of the rays of light from the sun. The rays so curve downward and outward from the sun that when sufficiently distant from us—that is, at about 90° to the east or west, the sun's light enters the eye horizontally, causing the sun to appear to be in a horizontal direction from the eye, at or near the horizon of the earth, the apparent meeting point of the earth and sky.

The sun does not rise and set by merely standing still and allowing the earth to turn. We should not call that rising and setting of the sun. The words used in the Hebrew and Christian Scriptures for sunrise and sunset are very significant and scientific. The terms do not convey the idea of an actual *rising* of the sun, nor a going *down* of the sun; but rather a *bursting-forth* in the morning, and a *going-out* over the earth in the evening. The words and their meaning are all fully set forth in the Cellular Cosmogony, showing that the ancients had the true conception of those common phenomena of the natural cosmos, which are so utterly perverted in modern astronomy.

In rising, the sun simply comes into our sphere of vision, our field view, not from below the edge of the earth, but from beyond our perspective plane; and in setting it passes from our field of view, our sphere of vision, the vanishing-point or line of which is the horizon. Thus the sun rises and sets on a level with the eye, or nearly so, no matter what may be the altitude of the observer.

Koreshan Cosmogony and Physics.

"I do not understand the Koreshan idea of eclipses if the heavenly bodies are mere reflections. Another question is: If the sun gives light on one side of the earth, what is it that darkens the other side? Also, what proof have you that "aboron" gas surrounds the central sun? I am taken up in debate every now and then on these questions."

Modern astronomy gives one a fallacious idea of the nature and character of eclipses. Eclipse means a cutting-off, a swooning. The moon is eclipsed when the levitating energies which go to make the moon in the sky, are cut off by an opening of the circuit of electro-magnetisms in the Zodiac in the earth. Then the moon swoons or faints, and fails to give light. The sun is eclipsed by a dark disc in the sky which cuts off the solar rays. The disc passes swiftly over the sun, and a sweeping shadow is thrown down into the earth. Neither the sun nor the moon have large apparent or real diameters. The shadow during a total solar eclipse is only about 100 miles across. The sun is more than a reflection. It is a projection and focalization of light from the center of the earth, and the focus is intensely hot. It is a *burning* focus.

A simple proof that aboron exists as the most inner atmosphere, lighter than hydrogen, is found in analogy. The mental world of man is divided into three general degrees; they constitute the three heavens of the mental or spiritual world. Correspondingly, there must be three physical atmospheres. Proofs from the standpoint of Koreshan physics might be presented, but they are too intricate to present in brief replies to questions.

The knowledges of the universe as set forth scientifically in the Koreshan Universology, are not obtained by empirical processes. Modern scientists conclude that what is not so obtained—that is, by direct observation or experimentation, cannot be known conclusively and beyond doubt. But it turns out, that they do not even understand beyond a very slight extent, the most commonplace things with which they come in contact.

The Koreshan methods of research

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and discovery involve the laws and principles of analysis, analogy, correspondence, and comparative anatomy. What is obscure in one domain is found to be clear and positive in another; so by tracing lines from domain to domain, pushing the investigation into all the ramifications and branches of life and language, *absolute* knowledge is attained; and that knowledge is demonstrated by the very processes of its discovery. Aboron exists in the physical cosmos, because its corresponding atmosphere exists in other domains of existence.

The question as to what darkens the side of the earth opposite that of daylight, is a very pertinent one. Modern scientists say that darkness is the mere absence of light, as cold is the mere absence of heat. But it is known that cold is positive and capable of producing positive effects—as in the use of liquid air. Darkness is as much a substance as light, and cold is as substantial as heat. Evil is as persistent in its activity as good. That which produces night in the earth is the radiation of darkness from the dark projection and pole of the central sun. It is akin to that darkness which envelops the modern scientific world; mental darkness is analogous to darkness in the physical world. On the side of the earth opposite the visible sun, there is a projection or pole of darkness. It reaches a given meridian at midnight.

Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

Review of Reviews.—The December number gives a nation-wide survey of the recent elections, with valuable editorial comment on the results in New York, Philadelphia, and elsewhere. This is a very important number, dealing as it does with momentous issues both in America and Europe. A very striking feature is Posterity's View of Roosevelt, "The Leaven and the Loaf," being an "address" on the occasion of the celebration of the one hundredth anniversary of the Roosevelt Memorial University, October 15, 2050, A. D. This "address" analyzes the state philosophy of Roosevelt, with reference to some events of his two administrations, 1905-09 and 1917-21. It will repay a careful reading by all students of the Roosevelt philosophy and admirers of the man and President. Mr. Wisby writes of the new King of Norway; and of special interest to musicians is Lawrence Gilman's "Foreign Conductors of this Season's Music," with special reference to M. Vincent D'Indy's visit to America. Interesting also is Charles de Kay's "What do our Church Buildings Express?" containing special treatment of the language of architecture. 25 cents per copy. Review of Reviews Company, 13 Astor Place, New York City.



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AN ORDINANCE.

An Ordinance Providing for the Non-compensation and Non-requirement of Surety Bonds of Estero officials.

It is hereby ordained by the Mayor and Council of the Town of Estero:

SEC. 1. That no official of said Town, either by election or appointment; nor any member of its Board of Councilmen, shall ever be paid any salary for services rendered the Municipality. The honor and pleasure of such service is its ample compensation.

SEC. 2. No bond shall ever be required of any Official, Councilmen, or Appointee of said Municipality of Estero.

SEC. 3. All Ordinances, or parts of Ordinances heretofore enacted, in conflict with this Ordinance, are hereby repealed.

Estero, Florida, November 6, 1905.

(Signed), W. ROSS WALLACE,

President of Council.

Attest: H. D. SILVERFRIEND,

Town Clerk.

Approved: C. A. GRAVES,

Mayor.

AN ORDINANCE.

An Ordinance Providing for the Regulation of the Estero Parks and Grounds.

It is hereby Ordained by the Mayor and Council of the Town of Estero.

SEC. 1. That the Parks, including their walks, paths, terraces, and bridges shall not be used, or entered upon by the public, save as prescribed and permitted by the proper authority. All occasions of their opening to the public, will from time to time be announced, stating the day and hours when so open.

SEC. 2. These rules and regulations shall be prescribed by the Council; providing however, that in cases of emergency, the Mayor shall have authority to admit persons for a specific purpose and at a specified time.

SEC. 3. The penalty for a violation of this Ordinance, upon conviction in the Municipal Court, shall be a fine of not more than \$5.00 at the discretion of the Court.

SEC. 4. All ordinances, or parts of ordinances heretofore enacted, in conflict with this Ordinance are hereby repealed.

Estero, Florida, November 6, 1905.

(Signed), W. ROSS WALLACE,

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Attest: H. D. SILVERFRIEND,

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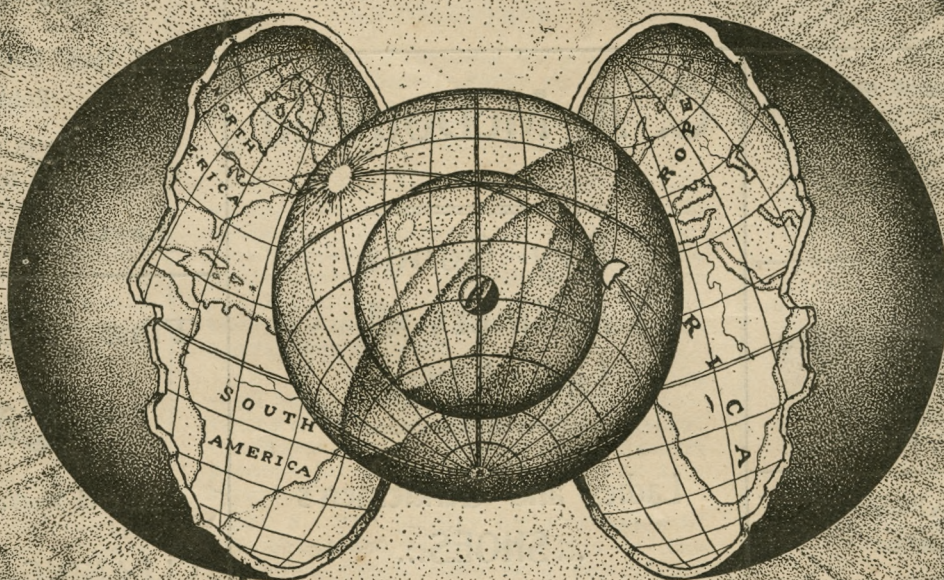
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